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MOSS SIDE.

[By the Author of the "Elder's Death-Bed," &c.]

Gilbert Ainslie was a poor man: and he had been a poor man all the days of his life, which were not few, for his thin hair was now waxing grey. He had been born and bred on the small moorland farm which he now occupied; and he hoped to die there, as his father and grandfather had done before him, leaving a family just above the more bitter wants of this world. Labour, hard and unremitting, had been his lot in life; but, although sometimes severely tried, he had never repined;—and through all the mist and gloom, and even the storms that had assailed him, he had lived on from year to year, in that calm and resigned contentment, which unconsciously cheers the hearthstone of the blameless poor. With his own hand he had ploughed, sowed and reaped his own scanty harvest, assisted, as they grew up, by three sons, who, even in boyhood, were happy to work along with their father in the fields. Out of doors, or in, Gilbert Ainslie was never idle. The spade, the shears, the ploughshaft, the sickle and the flail, all came readily to hands that grasped them well; and not a morsel of food was eaten under his roof, or a garment worn there, that was not honestly, severely, nobly earned. Gilbert Ainslie was a slave, but it was for them he loved with a sober and deep affection. The thraldom under which he lived, God had imposed, and it only served to give his character a shade of silent gravity, but not austere; to make his smiles fewer, but more heartfelt; to calm his soul at grace before and after meals; and to kindle it in morning and evening prayer.

There is no need to tell the character of the wife of such a man. Meek and thoughtful, yet gladsome and gay withal, her heaven was in her house; and her gentler and weaker hands helped to bar the door against want. Of ten children that had been born to them, they had lost three; and as they had fed, clothed and educated them respectably, so did they give them who died, a respectable funeral. The living did not grudge to give up for a while, some of their daily comforts, for the sake of the dead; and bought with the little sums which their industry had saved, decent mournings, worn on Sabbath, and then carefully laid by. Of the seven that survived, two sons were farm servants in the neighbourhood, while three daughters and two sons remained at home, growing or grown up, a small, happy, hard-working household.

In this cottage, Gilbert's youngest child, about nine years of age, had been lying for a week in a fever. It was now Saturday evening, and the 9th day of the disease. Was she to live or die? It seemed as if a very few hours were between the innocent creature and Heaven. All the symptoms were those of approaching death. The parents knew well the change that comes over the human face, whether it be in infancy, youth, or prime, just before the departure of the spirit; and as they stood together by Margaret's bed, it seemed to them that the fatal shadow had fallen upon her features. The surgeon of the parish lived some miles distant, but they expected him now every moment, and many a wishful look was directed by fearful eyes along the moor. The daughter, who was out to service, came anxiously home on this night, the only one that could be allowed her, for the poor must work in their grief, and servants must do their duty to those whose bread they eat, and even when nature is sick—sick at heart. Another of the daughters came in from the potato field beyond the brae, with what was to be their frugal supper. The calm noiseless spirit of life was in and around the house, while death seemed dealing with one, who, a few days ago, was like light upon the floor, and the sound of music, that always breathed up when most wanted; glad and joyous with common talk—sweet, silvery and mournful, when it joined in hymns and psalms. One after another, they all continued going up to the bed-side, and then coming away sobbing or silent, to see their merry little sister, who used to keep dancing all day like a butterfly in a meadow-field, or like a butterfly with shut wings on a flower, trifling for a while in the silence of her joy, now tossing restlessly on her bed, and scarcely sensible to the words of endearment whispered around her, or the kisses dropt with tears, in spite of themselves, on her burning forehead.

Utter poverty often kills the affections; but a deep, constant and common feeling of this world's hardships, and an equal participation in all those struggles by which they may be softened, unite husband and wife, parents and children, brothers and sisters, in thoughtful and subdued tenderness, making them happy indeed while the circle round the fire is unbroken, and yet preparing them every day to bear the separation, when some one or other is taken slowly or suddenly away. The souls are not moved by fits and starts, although, indeed, nature sometimes wrestles with necessity; and there is a wise moderation, both in the joy and grief of the intelligent poor, which keeps lasting trouble away from their earthly lot, and prepares them silently and unconsciously for Heaven.

"Do you think the child is dying?"—said Gilbert with a calm voice to the surgeon, who, on his wearied horse, had just arrived from another sick bed, over the misty range of hills, and had been looking steadfastly for some minutes on the little patient. The humane man knew the family well, in the midst of whom he was standing, and replied, "While there is life there is hope; but my pretty little Margaret is, I fear, in the last extremity." There was no loud lamentation at these words—all had before known, 'tho' they would not confess it to themselves, what they now were told—and though the certainty that was in the words of the skilful man made their hearts beat for a little time with sicker throbbings, made their pale faces paler, and brought out from some eyes a greater gush of tears, yet death had been before in this house, and in this case he came, as he always does, in awe but not in terror. There were wandering and wavering, and dreamy delirious phantasies in the brain of the innocent child; but the few words she indistinctly uttered were affecting, not rending to the heart, for it was plain that she thought herself herding her sheep in the green silent pastures, and sitting wrapped in her plaid upon the lown and sunny side of the Birk knowe. She was too much exhausted—there was too little life—too little breath in her heart to frame a tune; but some of her words seemed to be from favourite old songs; and at last her mother wept, and turned aside her face, when the child, whose blue eyes were shut, and her lips almost still, breathed out these lines of the beautiful twenty-third psalm;

> The Lord's my shepherd, I'll not want,
> He makes me down to lie
> In pastures green; he leadeth me
> The quiet waters by.

The child was now left with none but her mother by the bed-side, for it was said to be best so; and Gilbert and his family sat down round the kitchen, for a while in silence. In about a quarter of an hour, they began to rise calmly, and to go each to his allotted work. One of the daughters went orth with the vail to milk the cow, and another began to set out the table in the middle of the floor for supper, covering it with a white cloth. Gilbert viewed the usual household arrangements with a solemn and untroubled eye; and there was almost the faint light of a grateful smile on his cheek, as he said to the worthy surgeon, "You will partake of our fare after your day's travel of toil and humanity." In a short silent half hour, the potatoes and oat cakes, butter and milk, were on the board; and Gilbert, lifting up his toil-hardened, but manly hand, with a slow motion, at which the room was as hushed as if it had been empty, closed his eyes in reverence, and asked a blessing. There was a little stool, on which no one sat, by the old man's side. It had been put there unwittingly, when the other seats were all placed in their usual order; but the golden head that was wont to rise at that part of the table was now wanting. There was silence—not a word was said—their meal was before them—God had been thanked, and they began to eat.

While they were at their silent meal a horseman came galloping to the door, and with a loud voice, called out that he had been sent express with a letter to Gilbert Ainslie; at the same time rudely, and with an oath demanding a dram for his trouble. The eldest son, a lad of eighteen, fiercely seized the bridle of his horse, and turned its head away from the door. The rider, somewhat alarmed at the flushed face of the powerful stripling, threw down the letter and rode off. Gilbert took the letter from his son's hand, casting at the same time, a half upbraiding look on his face, that was returning to its former colour. "I feared," said the youth, with a tear in his eye—"I feared that the brute's voice, and the trampling of the horse's feet, would have disturbed her." Gilbert held the letter hesitatingly in his hand, as if afraid, at that moment to read it; at length he said aloud to the surgeon:—"You know that I am a poor man, and debt, if justly incurred, and punctually paid when due, is no dishonour." Both his hand and his voice shook slightly as he spoke; but he opened the letter from the lawyer, and read it in silence. At this moment his wife came from her child's bed-side, and looking anxiously at her husband, told him "not to mind the money, that no man who knew him, would arrest his goods, or put him into prison. Though, dear me, it is cruel to be put to it thus, when our bairn is dying, and when, if it so be the Lord's will, she should have a decent burial, poor innocent, like them that went before her." Gilbert continued reading the letter, with a face on which no emotion could be discovered; and then folding it up, he gave it to his wife, told her she might read it if she chose, and then put it into his desk in the room, beside the poor dear bairn. She took it from him, without reading it, and crushed it into her bosom; for she turned her ear towards her child, and thinking she heard it stir, ran out hastily to its bed-side.

Another hour of trial past, and the child was still swimming for its life. The very dogs knew there was grief in the house, and lay without stirring, as if hiding themselves, below the long table at the window. One sister sat with an unfinished gown on her knees, that she had been sewing for the dear child, and still continued at the hopeless work, she scarcely knew why; and often, often putting up her hand to wipe away a tear. "What is that?" said the old man to his eldest daughter:—"What is that you are laying on the shelf?" She could scarcely reply that it was a rib-band and an ivory comb that she had bought for little Margaret, against the night of the dancing school ball. And, at these words, the father could not restrain a long, deep, and bitter groan; at which the boy, nearest in age to his dying sister, looked up, weeping in his face, and letting the tattered book of old ballads, which he had been poring on but not reading, fall out of his hands, he rose from his seat, and, going to his father's bosom, kissed him, and asked God to bless him; for the holy heart of the boy was moved within him, and the old man, as he embraced him, felt that, in his innocence and simplicity, he was indeed a comforter. "The Lord giveth, and the Lord taketh away," said the old man, "blessed be the name of the Lord."

The outer door gently opened, and he whose presence had in former years brought peace and resignation hither, when their hearts had been tried even as they now were tried, stood before them. On the night before the Sabbath, the Minister of Auchindown never left his Manse, except, as now, to visit the sick or dying bed. Scarcely could Gilbert reply to his first question about his child, when the surgeon came from the bed-room and said, "Margaret seems lifted up by God's hand above death and the grave: I think she will recover. She has fallen asleep; and when she wakes, I hope—I believe—that the danger will be past, and that your child will live."

They were all prepared for death; but now they were found unprepared for life. One wept that had till then locked up all her tears within her heart; another gave a short, palpitating shriek; and the tender-hearted Isabel, who had nursed the child when it was a baby, fainted away.—The youngest brother gave way to gladsome smiles—and, calling out his dog Hector, who used to sport with him and his little sister on the moor, he told the tidings to the dumb, irrational creature, whose eyes, it is certain, sparkled with a sort of joy. The clock, for some days had been prevented from striking the hour; but the silent fingers pointed to the hour of nine: and that, in the cottage of Gilbert Ainslie, was the stated hour of family worship.—His own honoured Minister took the book;

> He waled a portion with judicious care;
> And, let us worship God, he said, with solemn air.

A chapter was read—a prayer said;—and so, too, was sung a psalm; but it was sung low, and with suppressed voices, lest the child's saving sleep might be broken; and now and then the female voices trembled, or some one of them ceased altogether; for there had been tribulation and anguish, and now hope and faith were tried in the joy of thanksgiving.

The child still slept; and its sleep seemed more sound and deep. It appeared almost certain that the crisis was over, and that the flower was not to fade.—"Children," said Gilbert, "our happiness is in the love we bear to one another; and our duty is in submitting to and serving God. Gracious, indeed has he been to us. Is not the recovery of our little darling, dancing, singing Margaret, worth all the gold that ever was mined? If we had had thousands of thousands, would we not have filled up her grave with the worthless dross of gold, rather than she should have gone down there with her sweet face and all her rosy smiles?" There was no reply; but a joyful sobbing all over the room.

"Never mind the letter, nor the debt, father," said the eldest daughter. "We have all some little thing of our own—a few pounds—and we shall be able to raise as much as will keep arrest and prison at a distance. Or if they do take our furniture out of the house, all except Margaret's bed, who cares? We will sleep on the floor; and there are potatoes in the field, and clear water in the spring. We need fear nothing; blessed be God for all his mercies."

Gilbert went into the sick room, and got the letter from his wife, who was sitting at the head of the bed, watching, with a heart blessed beyond all bliss, the calm and regular breathings of her child.—"This letter," said he mildly, is not from a hard creditor. Come with me while I read it aloud to our children." The letter was read aloud, and it was well fitted to diffuse pleasure and satisfaction through the dwelling of poverty. It was from an executor to the will of a distant relative, who had left Gilbert Ainslie 1500*l*.—"The sum," said Gilbert, "is a large one to folks like us, but not, I hope, large enough to turn our heads, or make us think ourselves all lords and ladies. It will do more, far more, than put me fairly above the world at last. I believe that, with it, I may buy this very farm, on which my forefathers have toiled. But God, whose Providence has sent this temporal blessing, may he send us wisdom and prudence how to use it, and humble and grateful hearts to us all."

"You will be able to send me to school all the year round, now, father," said the youngest boy. "And you may leave the flail to your sons now, father," said the eldest. "You may hold the plough still, for you draw a straighter furrow than any of us; but hard work for young sinews; and you may sit now oftener in your arm chair by the ingle. You will not need to rise now in the dark, cold and snowy winter mornings, and keep threshing corn in the barn for hours by candle light, before the late dawning."

There was silence, gladness and sorrow, and but little sleep in Moss Side, between the rising and the setting of the stars, that were now seen in thousands, clear, bright and sparkling over the unclouded sky.—Those who had lain down for an hour or two in bed, could scarcely be said to have slept; and when about morning little Margaret awoke, an altered creature, pale, languid, and unable to turn herself on her lowly bed, but with meaning in her eyes, memory in her mind, affection in her heart, and coolness in all her veins, a happy group were watching the first faint smile that broke over her features; and never did one who stood there forget that Sabbath morning, on which she seemed to look round upon them all with a gaze of fair and sweet bewilderment like one half conscious of having been rescued from the power of the grave.

From the Evang. and Lit. Magazine.

THOUGHTS ON REVIVALS OF RELIGION.

Concluded from page 129.

2. *The effect of Revivals of Religion, on "those that are without."*

The effect of a genuine revival of religion, as far as persons of this class are the subjects of it, is to bring them within the church, and make them partakers of the blessings which God has engaged to bestow on his covenant-people. And surely this is an event for which all, who have hearts to rejoice in the prosperity of their fellow men, may well be thankful. It is delightful to see men embracing the hopes of the gospel, and imbibing the spirit of the Lord Jesus; to witness the yielding of selfishness to true benevolence, of pride to humility, of discord to peace, of passions earthly sensual devilish, to affections pure generous and heavenly. And this is the case, wherever religion is heartily received and produces its proper effects. It is, therefore, the indispensible duty of every man to do all in his power to promote true religion, or in other words, to promote revivals of religion.

But while this assertion is made with unhesitating confidence, I cannot help remarking that a minister of the gospel is never placed in a situation of greater delicacy, of more formidable difficulty, of more appalling responsibility than when a powerful religious excitement takes place among his people. And what increases the difficulty, this is a season when he has less opportunity for calm reflection, and for retirement to his closet, than in almost any other season of his life.

I have been led to the opinions just stated both by reading and by observation. Let any one consult president Edwards' book entitled "*Some thoughts concerning the present Revival of Religion in New-England*," published in Boston in the year 1742, and he will find in part of that work abundant evidence in support of my remarks. It is worthy of notice, too, that Whitefield and Wesley in their journals, either directly or indirectly, acknowledge the great difficulty of properly managing cases of this kind.

But besides this sort of evidence, I may be allowed to observe that instances have fallen under my observation of a very considerable excitement having existed and passed away, and the people's hearts have been left, like a field after a violent storm of rain, hard and unproductive. Indeed, it is an awful fact, that after a state of high-wrought sensibility there often succeeds such a deadness of the feelings that one may as well attempt to move a rock by words as to awaken one soft emotion in the hearts of the people.

After having referred to the work of Edwards mentioned above, I shall not enter into a consideration of the various particulars stated and illustrated by him, but shall add a few facts not adverted to by that great man, and offer a few reflections on them.

1. It is a very common case that a state of great tranquility succeeds one of painful excitement, when nature, in performing her ordinary functions, gives vent to this excitement by sighs and tears. An observer of human beings notices this fact in every stage of life from infancy to old age. A child that has been painfully excited and powerfully stimulated by the rod, and has wept plentifully, is brought into the finest humour in the world, and for a time seems to be the happiest creature in existence; and in grown persons, anger, sorrow, *hysteria*, and other passions are greatly relieved by tears. Now there is much reason to believe that powerful excitements produced in revivals of religion may, in many instances, pass off in the same way; for religion does not suspend the operation of the ordinary laws of human nature. And hence we may account for many of the mournful events that occur in the history of revivals. How often has it happened that great joys have succeeded pungent convictions; and that persons, believing themselves and believed by others to be truly converted, have been received into the church of Christ, and have exhibited that evanescent goodness, which is likened in Scripture to the morning cloud and to the early dew! Surely there is need, that the minister of Christ should understand these things well; should know how to distinguish between mere feelings of nature, and the workings of true religion; and should put the people on their guard against the dangerous delusions which arise from this source.

2. It is one of the laws of the human mind, as certain in its operations as any law of nature, that a state of apathy succeeds violent excitement. There is a very striking analogy between the effects of stimulants applied to the animal system, and the operation of exciting causes on the mind. Every one knows that stimulants, as the term is ordinarily used, produce first, an increase of action in the parts to which they are applied, and then a degree of debility which bears a very exact proportion to the preceding excitement. The last stage of drunkenness is always one of great languor and depression.—And it is just so in regard to the case which this observation is intended to illustrate. Let some powerful commotion be produced in the mind; let the feelings be wrought up to a high pitch, and kept in a state of powerful tension for a considerable time, and, as has been before intimated, the inevitable result is a dreadful revulsion, a fearful insensibility, a dark and sullen apathy, which one cannot contemplate in its connexion with eternal interests, without horror. Surely every measure which christian prudence can suggest ought to be adopted to prevent an issue so disastrous as this.

The analogy, to which we have just adverted, may if pursued, afford important instruction in this case. Our bodies require the frequent application of stimulants to keep them comfortable. And this is afforded, in a great measure, by food; which, while it produces a gentle excitement, communicates nourishment, and thus preserves the strength, and prevents that appalling debility from which the intemperate suffer so severely. Now *truth* is the true *pabulum animi, the food of the mind*, which affords nourishment and strength, and prevents that fearful collapse of feeling, that death-like apathy, which follows the mere excitement of the passions. Hence, when in revivals of religion, the attention of the careless is awakened and directed to their everlasting interest, it is in the highest degree important that their minds should be well fed with truth; and the minister of the gospel, instead of adopting measures to strain up the feelings to a height, at which it is impossible to sustain them, ought to seize the opportunity of affording sound and wholesome doctrine, and showing its connexion with all the duties of life, and all those mighty interests which have awakened a most reasonable solicitude. In this way, it seems to me that with the divine blessing, many of the dreadful consequences, which often follow a season of religious commotion, might be prevented; much reproach removed from the cause of revivals, and of course much benefit accrue to the church.

I have thrown out these hints on a subject most deeply interesting, in hopes that the attention of some writer much more competent than I am, might be drawn to it. This is an extraordinary era in the church. God has great things in store for his people and this poor world in which they live. The day of glory is hastening on, and man is God's instrument for bringing about that happy season. The Almighty Spirit, however, is infinitely wise and shows his wisdom by using means adapted to the end which he designs to accomplish. There is great reason, then, that we should consider this subject most seriously. Indeed, I scarcely know any one which, in the present day, more urgently demands careful examination.—The very best talents in the church ought to be brought to bear with all their power upon it, for the common good.

And here I cannot but say that it is strongly impressed on my mind, that great improvements are to be made in the manner of bringing the instrumentality of the church to operate on the world, and of carrying on the labours of love, by which the family of mankind is to be brought within the fold of the great Shepherd of Israel. I believe that the millennium will exhibit a scene of *continued* revival. There will, however, be no suspension of the original laws of human nature. Of course such a revival will not be carried on in a way to ensure alternations of excitement and apathy, of the utmost intensity of feeling and of collapses that look like death.

May some writer, well furnished for the work, take up this subject, and may the Spirit of all wisdom direct him to that which will be for the glory of God and the good of the church! HOLEM.

At a Bethel Prayer-Meeting, in Liverpool, Jan. 26, a seafaring man present, was called upon, by one of the members, who knew him, to engage in prayer: he declined, evidently from diffidence of himself; but after an aged captain present had supplicated the throne of mercy, and adored that God who had preserved him through all his life, this stranger immediately engaged in a most impressive prayer for a blessing on the Bethel Union, and on all who go down to the sea in ships.

The Messiah's Victory.

A Discourse, delivered at the Installation of Casco Lodge, North-Yarmouth, Me. June 24, 1822. By STEPHEN CHAPIN, *Pastor of the Baptist Church in that town. Text. "He shall not fail nor be discouraged, till he have set judgment in the earth."*

The author considers the chapter from which his text is taken, as a sublime prediction respecting the character and ministry of the Messiah and of the general extension of his kingdom; and the text as presenting the doctrine contained in this proposition—"Christ shall not fail nor be discouraged in causing his gospel to be proclaimed through the earth, and in setting or planting its life-giving power in the hearts of men, and thus rendering it effectual in delivering the inhabitants of the world from that state of sin and misery, in which they have long been deceived and oppressed." In illustrating this idea, it is proved that Christ, in executing his gracious design, will meet with numerous and formidable obstructions. 1. He must contend with powerful enemies. Amongst these are numbered, the prince of darkness, the armies of the infernal kingdom, and a world lying in wickedness. 2. Christ must make great sacrifices, and endure much suffering. He became incarnate, exchanged the throne of heaven for a manger, his crown of glory for a wreath of thorns, and his heavenly dress for the rags of afflicted humanity; was nailed to the cross for hours in the keenest agonies, and suffered an ignominious death, enduring the hidings of his Father's face. 3. He must witness the slow progress of his kingdom. Nearly six thousand years have revolved since the promise of final victory over Satan, yet the triumph is incomplete. Atonement has indeed been made, and the Spirit has commenced his renovating work, yet creation still groans under the bondage of sin. "Though the gospel light has been shining for a long series of ages, yet it has illuminated only a little circle. Its whole light is like the glimmerings of a feeble taper amidst surrounding darkness." 4. Christ will have to bear with great indifference and sloth among his real friends. Though Christ is able to finish his work alone, yet in his purpose, the prayers, the charities and the labours of his people are essential to its completion. The catholic spirit of christianity, its adaptedness to every nation, the titles of the Messiah, the predictions of the inspired prophets, the miseries of the gentile world, the infinite riches of the atonement, and the boundless mercy of God, all combined, furnish abundant proof that it is the purpose of Jehovah to spread the gospel over the whole earth, and make it the only religion of all the kingdoms of men. But notwithstanding all this, the christian world for ages seemed to be almost blind to all these intimations, and discovered a surprising insensibility to their obligations to spread that system, which alone brings life and immortality to light. 5. He will find himself frequently deserted by many who for a while profess to be his friends.—When men apostatize, after having made pretensions to enjoy in an eminent degree, the power and the consolations of religion, they inflict a deeper wound upon christianity and do more to retard its progress, than those, who have been uniform in their infidelity. Captious men will be ready to say: These apostates have been initiated into all the mysteries of the cross, and surely they must know whether they are true or fallacious. Since, after long experiment, they have come out and exploded the whole as a system of delusion and fraud, certainly it cannot be entitled to much of our credit. 6. In spreading the true light, the ambassadors of Christ must demand of pagan worshippers the utter destruction of those objects, which they hold in the highest and most sacred estimation. The gospel might be much more easily spread if it were a system of compromise, and held out to gentiles free toleration on the condition that they should consent to erect an altar to the true God, and let him with their idols have a due share of their service. But it suffers no league with gentilism. Wherever it goes, it carries its high demands. It calls upon all idolaters to turn from their vanities unto the living God, who made heaven and earth, and threatens them, in case of disobedience, with retribution in the judgment of the great day. It says to them, Cast away your idols to the moles and to the bats, burn down your sacred temples, overthrow your altars, abandon your priests, relinquish your caste, and forsake forever all your religous solemnities. Now look at Dhatry, the strong hold of Satan, garrisoned by his countless followers, and whose mighty walls have been gathering strength through all the lapse of time.—Can they be shaken down by the faint blast of the gospel trumpet? Can you plant the despised banner of the cross, where the flag of rebellion, supported by all the enthusiasm of devotees, now floats midway the heavens? How much success would you expect, if commissioned to go into the heart of mahometan worship, and to say to them, your prophet was an impostor, your koran is a lie, and all your hopes of a sensual paradise a mere figment of your imagination?—These are some of the evils and obstructions which Christ must overcome in setting his glorious gospel in all the earth. Pause for a moment and reflect on each separately, and on the whole conjointly. Each is sufficient to appal the stoutest heart. Who then can overcome them when formed into solid column? What countless enemies to subdue! What infinite sacrifices and pains to be endured! How chilling the apathy of friends and the treachery of deceitful enemies! How much to discourage in the lingering manner in which this great work goes forward! How much to blast hopes of success in the high demands and prohibitions of the gospel! But in view of these opposing obstructions, Christ will not fail, no, nor even be discouraged, till his designs are finished.

Let us now briefly inquire why he will not fail nor be discouraged.

1. Because the oath of his Father is pledged for his support.

"Once have I sworn by my holiness, that I will not lie unto David." Once had he sworn, and that was sufficent.—The appeal was made to the glorious attribute of holiness. The blessings, thus solemnly secured to the Son, were these: "Thy seed will I establish forever, and build up thy throne to all generations.—And the heavens shall praise thy wonders, O Lord, thy faithfulness also in the congregation of the Saints.—I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.—Kings shall see and arise, Princes also shall worship.—I will preserve thee and give thee for a covenant of the people to establish the earth to cause to inherit desolate heritages."

2. The glory of God is involved in the final triumphs of the King of Zion. God has given out his word, that his son "shall stand and feed in the strength of the Lord, and in the majesty of the name of Jehovah;—that all kings shall bow down before him; that all nations shall serve him—and that of the increase of his government and peace there shall be no end."

3. Christ had a steady and perfect faith in all the promises of his Father. It was his unshaken trust in the promised presence and aid of his heavenly Father, that enabled him to enter upon his sufferings with such magnanimous fortitude. Such was his steady assurance of strength and support from his Father, that he did not look to him for aid once or twice, but he set the Lord ALWAYS before him; and through the whole of his sufferings he saw Jehovah standing at his right hand, which signifies to be an helper and fellow champion in fight, for the weakening of his enemies.

4. Christ travelleth in his strength, because he is conscious that he is invested with power over all flesh for the express purpose, that he might complete the work of redemption. All the elements are at his control. Men are his subjects, and the Angels of light are his servants. Thu- immeasurable are his resources, to enable him to accomplish whatever his perfect wisdom can devise, and his infinite mercy can desire.

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[We extract a few passages from the improvement of this rich discourse, which are calculated to strengthen the faith and encourage the labours of the disciples and friends of the Redeemer.]

Improvement.

1. What a glorious personage is the Lord Jesus Christ! how infinitely blessed in his great & merciful employment of redeeming a lost world, and of filling all Heaven with the brightest glory and the loudest praise! It is the felicity of a great and good mind, to be employed in a service, that will gratify its benevolence, and give full scope to all its powers. The work which Christ hath begun is so great, that in relation to it, the creation of the world was only furnishing a temporary stage, to be taken down as soon as the scenes of mercy are brought to a close—the formation of Angels was only calling into being a retinue of ministering spirits—and building the Heavens was only preparing a palace for the residence of the great Messiah and all his ransomed millions. To this exalted work, providence, with all its mighty revolutions and arrangements, from the dawn of time to this hour, is nothing more than a subsidiary handmaid.—When Jehovah wound up, so to speak, the Heavens, the great time keeper, he resolved that it should run no longer than to give space to finish his kingdom of grace.—When this is done, the mighty machine will pause forever. Christ is also blessed in contemplating his glorious attributes, and his qualifications to fulfil his high commission. He sits upon the throne of the universe, clothed with all power and authority. His presence pervades immensity. His government is universal, regulating the revolving globe, and the floating atom—the smallest insect and the brightest cherub. O, how incomprehensibly great must be that Being, who can look down from the height of his throne, and grasp in one intuitive view all the worlds that move around him! How mighty that power that can sustain them all without fatigue! How strong that mind, that is not overwhelmed with the concerns of the universe! How infinite that fountain of mercy, that can pour out eternally full streams of blessedness, to fill all holy beings with transports of joy and praise!—The time will soon come when heaven and earth will be full of happy beings.—But all the happiness which Christ has imparted, and which he beholds in the objects of his love, is infinitely less than what he retains and enjoys. O how blessed then is our exalted Lord and Redeemer?

2. We may see in the review of this subject that the infallible promises of success do not furnish any ground for neglect or sloth in the employment of appointed means. It is of the highest moment, my brethren, to know how "to unite duty with sovereignty, obligation with privilege, watchfulness with perseverance, the necessity of prayer with divine influence," and the inefficacy of means with the utility of employing them. How to reconcile these things has with some been the gordian knot in divinity. Instead of patiently tracing the thread that unites them, through its intricate compilations, they have grown weary in the attempt to unknit the folds, and have too hastily employed the knife to cut it in twain; and thus they have put asunder what God had joined together. If there ever was a personage, that could have been excused from the employment of means, it seems that our blessed Lord might have pleaded exemption. He had all power, and the covenant of peace was made sure to him by that Being, who cannot lie. And yet for its execution, what sacrifices he made, what toils and pains did he endure! How long and rigid were his fastings! what nights of watchfulness and of agonizing prayer did he spend! how was the whole scene of his ministry on the earth filled up with constant activity! So, my hearers, God has purposed to deliver this world from the slavery of sin; but still he has equally resolved, that his people shall employ their talents, put up their prayers, bestow their charities, and persist in their labours to hasten and complete this glorious redemption. If the unchanging covenant of grace leads the believer to fold up his hands in idleness, why is his life said to consist in labouring, striving, seeking, fighting, running, wrestling, praying, and watching?

3. Our subject is calculated to awaken the zeal and gratitude of the ministers of Christ. They, too, will never fail, and they ought never to be discouraged, till they have finished their allotted service. In view of the greatness of their work, and the little success which God usually grants them, they at times sink in despondency, and are ready each to exclaim: "I have laboured in vain and spent my strength for nought." With feeble health, shattered nerves, and exhausted minds, they imagine in their moments of dejection, that they can do no more. Their stock of knowledge seems to be all expended, and it appears as if they could not possibly preach another sermon. Sinners grow up into frightful anakims, while they themselves dwindle down into insignificant grasshoppers. In the language of unbelief, they begin to ask: How can an earthen vessel break down a brazen wall? how shall a worm thresh the mountains, and make the hills as chaff? But, my brethren, the eye of faith changes the order of the scene. Did you behold yourselves, supported by him, who walks in the midst of the golden candlesticks, each of you would appear like an iron pillar and a defenced city, against kings and people.—The same motives which prompt the Father to sustain his Son, will induce him to protect all his ministers. If then you have not yet sounded the gospel trumpet all the times appointed you; if you have any further counsel to give, or charities to bestow; if you have any other saint to comfort, or sinner to convert; if you have more tears to shed, or wounds to endure in your painful conflicts, you will possess a kind of immortality, till all be done.—Until you have completed all the work that God gave you to do, no burning fever, nor slow consumption, no flood nor flames; no malice of men, nor rage of hell, can take your life. Take courage then, brethren, march on boldly under the Captain of your salvation; fight manfully the battles of the Lord, and think of nothing but his glory, the conquest and the crown.—Your work is not only sure, but it is the most exalted of any, that was ever assigned to any rank of created beings. You are invested with the titles and character of the ambassadors of the Prince of Peace. To you God hath committed such a rich message of mercy, that the bare proclamation of it to any nation, lifts them up to heaven. "And thou, Capernaum, that art exalted to heaven." When you carry the Bible in your hands, and unfold to your fellow men the mysteries of redeeming love, you carry the richest treasure, and perform the most important labours, ever committed to mortals.—How blessed, how godlike, the work of winning souls unto Christ!—of saving sinners from the pains of everlasting death, and of setting them as stars of eternal brightness, to decorate the crown of Zion's king!

ON PASTORAL VISITATION.

BY A PASTOR.

By mingling occasionally with our people, and conversing with them on the common salvation, we obtain a deeper interest in their affections; we become the subjects of their more frequent meditations; we are borne by them with greater tenderness and importunity to Him who is the source of life and light, and thus all our gifts will be expanded and improved. It is an ancient remark that the "prayers of a people are the library of their pastor," and in proportion as we are versed in these libraries will our *profiting appear*. What minister of the sanctuary will not readily acknowledge that after spending a few minutes in godly conversation, with some plain, practical, experienced member of his charge, he has returned to his study with increased joy in his own soul; that he has felt more fervour and enlargement in prayer; that he has prepared his discourses for the pulpit with more facility, and has been led to form new resolutions of being spent more exclusively in his Master's service. "Their hearts burned within them while they talked" familiarly on their common interests and hopes, and the holy flame accompanied him to his closet, and was felt for hours or days enlightening and expanding and purifying his own soul. What minister of the sanctuary will not also acknowledge that the period of his life in which he abounded most in the discharge of what is usually called parochial duty, was the most comfortable and useful period of his ministry. I can freely assert that in taking a retrospective view of nearly thirty years, those years were the most delightful to myself, and profitable to my flock, in which I was most occupied in *feeding the sheep and the lambs of Christ*, by frequent and affectionate intercourse in private. In watering them, my own soul was sensibly watered, and in neglecting them, either through indolence or any other cause, I found a material loss.

But let the question relating to the utility of pastoral visitation be tested by fact. Cast your eye over the churches in our cities or villages, or country parishes, and where do you see the largest assemblies on the sabbath? where do you see the people hanging with the most profound attention and solemnity on the lips of the pastor, eagerly drinking in the message of life as he delivers it? where, during the course of the week, do you find social meetings for the services of religion most frequent and refreshing? where do you find applications for the seals of the covenant most numerous? where do you find the power of godliness most visible in the common conversation of professors? where do you find all the holy affections most ardently reciprocated between the pastor and his people? these are interrogatories which, perhaps, none will hesitate to answer. It is, with few exceptions, in those societies where, as the Holy Ghost admonishes, the minister knows the *state of his flock*, by familiarly visiting them; where, animated by the same spirit, and imitating the example of an apostle, he teaches not only publicly, but from house to house.

The great Jonathan Edwards is brought forward as an instance in which eminence of personal piety and ministerial fidelity existed without the discharge of this part of parochial duty. We all revere the name of Edwards, for his gifts and graces and zeal in his master's cause, and his services to the interests of Christianity, but, before his conduct is presented as a model for our imitation, or an apology for our neglect, let it be shown that he could not have redeemed time for this service, and I respectfully ask whether he would not have appeared both greater and better by fulfilling his ministry in attending to a duty to which our Lord and his chief apostle diligently attended? Who was more indefatigable in exploring the mysteries of our religion, or more successful in unfolding and enforcing them, for the edification of the church, than Calvin of Geneva? and yet it is stated by his biographer, that he taught from house to house among the people of his charge, and was eminently useful in this respect. Were not Flavel and Baxter, and Boston, and Brown, *in labours more abundant*, investigating divine truth, and writing for the benefit of succeeding generations? In looking at their volumes, which swell the library of almost every Christian, we would suppose that they were rarely *out* of their studies, and in noticing their perseverance in teaching from family to family, as recorded in their own diaries, or by their biographers, we are ready to suppose that they were rarely *in* their studies. Let us hear the sentiments of these holy men on the subject of parochial labour, and their counsels to us their successors in office. Flavel, in his Evangelical Pastor, remarks, "you can never pitch upon a better project for securing success to your ministry, than the fruitful way of catechising. What age of Christianity ever produced more lively and steadfast Christians than the first ages, and then the care of this duty most eminently flourished in the churches." Baxter, in his Reformed Pastor, asserts, that, "in some respects, private instruction has the preference to preaching. What other argument need we than our own experience. I seldom deal with men on this great business in private, serious conference, but they go away with seeming conviction, and promises of new obedience, and sometimes with deep remorse, and an affecting sense of their condition." To these I shall only add a few observations of the very learned and devout Dr Hammond. "Private, spiritual, and frequent conference, between the presbyter and the people of his charge, may prove very useful and advantageous to reproof and comfort. To tell the truth, if the pride and self-conceit of some, and the carelessness of others, had not put this practice out of fashion among us, there is no doubt but more good might be done by ministers this way than is now done by any other means, even than by public preaching, which is at present almost solely depended on!"

I am fully persuaded that by a scrupulous redemption of our time, we might obey the apostolic injunction, by *giving ourselves to reading*, for the cultivation of our gifts; we might prepare our discourses, and appear equally acceptable and profitable in the pulpit; we might devote a competent portion of our attention to those benevolent and pious institutions, which are the glory of our age, and shed a lustre on the Christian character; and yet, in imitation of our master, we might *go about* during the week, *doing good* among our respective flocks, by our instructions and admonitions, and prayers, and with such services results unutterably important would be connected, both in this world and the next. The triumphs of free grace would probably be multiplied; other seals to our ministry would be frequently added, and many who are now languishing in the death of corruption, would appear as our glory and joy in that hour, the very prospect of which may soothe every sorrow, and soften every toil, when they who turn many to righteousness shall shine forth as the sun.

Let all of us who are intrusted with the awful responsibility of winning souls, resolve to unite in making the experiment; let us try whether within the course of a single year, the reward will not be felt in the increase of joy to ourselves, and the effects be visible in the growing attention of our congregations. If we die martyrs in the honourable attempt, "our blood like that of our predecessors who have expired on scaffolds, or at the stake, will prove the seed of the church."

[*Christian Herald.*

From the Religious Remembrancer.

INDIA.

Extract of a letter from the Rev. Wm. Ward, a gentleman in Philadelphia, dated Serampore, Dec. 5, 1821.

The buildings of the College form a noble pile. Strangers come almost every day to see it, though in an unfinished state.

One of the Sanscrit students is a member with us, a young man of promising parts, and I hope really pious. He has written a letter to one of the Hartford Asylum boys. Another student in Sanscrit, a fine youth, has offered himself for church membership. We have no regular candidates for the ministry attached to the college yet; but as soon as Mr. Mack is able to understand and speak Bengalee, I hope we shall have a number.

I found the number of native members had increased considerably during my absence, and when I had them all, men and women, one by one, to talk to, and to talk to them about the state of their souls, I was surprised to observe the increase. A few had died; and there was hope in their death; at least in the death of most. Since my return we have had two baptisms, and have now near ten candidates, almost all natives. One is, however, my dear daughter Hannah, on whose account I hope I feel really thankful. She appears truly gracious; and is very amiable. My son-in-law and my other daughter, are not, I fear, in a converted state; and yet they give us comfort as dutiful children. My son-in-law is 21; Amelia is 14. John superintends native schools, and translates into the Bengalee for the Bengalee newspaper and English works for the College. The New Testament in the Telinga, the Kunkun, the Kunoje, the Haruter, the Neapl, the Marwar, the Bhugulkund, and the Bikanar languages have recently issued from the press, and there are now in the press the Mugud, the Oojein, the Kurnata, the Khasu, the Jumboo, the Manipore, the Kytie, the Shiee Nagur, the Bhutnere, the Kumaon, and the Pilibee New Testaments. The Old Testament in Assum, Kashmere, Pushtoe or Affgan, and the Shikh are also in the press. The Old Testament in Bengalee, Sungscrit, and Orissa, are also in the press to be reprinted.

The schools are not so extended as they were for want of funds. But I hope they are really elevating the minds of the rising generation, as far as they extend. In some, the Scriptures are read without hesitation; and difficulties in this department are melting down rapidly. My brethren Carey and Marshman, and John Marshman, are in excellent health. Mr. John M is about to visit England, &c and I hope his journey will really contribute to the *good* of the cause here, as well as to *his own* advancement in the knowledge of brethren at home, and of true experimental religion in his own soul.

Beside Serampore and Calcutta, we have eight Missionary Stations supported by our private funds, that is, by the proceeds of our own labours. At all these stations there are small or larger churches of native Christians; several of these churches are large. In maintaining discipline, and in keeping the converts up to a holy self-denying life, much pains are required. They are to be considered as just emerging out of an incessant range of brutal gratification and unrestrained indulgence of ungodly tempers; and like a tree taken out of the forest, want much pruning.

In the country around us, we are cheered by a spirit of enquiry, a *disposition to read*, to think, to doubt; and this has taken place among the higher orders in many cases. I do not mean to say that this is a spiritual concern about the soul; but an enquiry into the absurdities of heathenism. Conversions are not rare; but this general inquiry into the claims of the heathen deities, &c. is more extensive. Female education is commencing here and there on a small scale. Government continues favourable. The Holy Scriptures, and Evangelical books and tracts are extensively circulated; missionaries are multiplying; in many of the languages of India our Lord Jesus Christ is proclaimed, and the Holy Spirit is speaking to the heathen. We want the days of Brainerd, the revivals of America. O! pray for us. Forget us not. Wrestle earnestly for us that India may yield her increase.

CHOCTAW MISSION.

Copy of a Letter from the Reverend Cyrus Byington, to his Friend in Bridgeport, Connecticut, dated Elliot, Choctaw Nation, May 17, 1822.

Rev. and Dear Sir.—Your short letter addressed to the Superintendent of this Mission, bearing date Oct. 16, 1821, has been duly received, together with the donations in clothing, &c. and in money of which you speak. We thank you and all our kind friends near you, for these pledges of your love and of your interest in our welfare. We are bound to be peculiarly grateful that your charity was borne in safety o'er the deep, while that of many of our kind friends, the Lord has been pleased to cast away on the Bahama Bank. To his sovereign will we would bow. His ways are all just and true. He saw, perhaps, that we were not prepared to receive all that charity; He knew we were utterly unworthy such a favour. Discipline of our hearts the Lord saw to be more needful than the preservation of that sacred treasure. It has often appeared to me a humbling consideration, that the children of God must be chastised, and often at a great expence of property, of friends, and even of life: and in[illegible] only, be better fitted for his ki[illegible] Our friends have been very kin[illegible] wants, you will rejoice with us [illegible] are well supplied. Pray that we [illegible] humble and faithful. Missionar[illegible] holiness of heart; we did not [illegible] natural hearts behind us; these [illegible] yet to struggle with. We need [illegible] of God every moment—and my [illegible] why may we not hope that you [illegible] pray for us very particularly. [illegible] be convenient to have a season [illegible] on the first Sabbath noon after [illegible] this, especially for this missio[illegible] then, on the first day for the mo[illegible] cert after receiving this sheet. [illegible] here, in the wilderness, as you [illegible] removed from all the loved dw[illegible] Zion, surrounded by heathen. [illegible] about eighty scholars at school; [illegible] feed and lodge and instruct. [illegible] them are clothed by their paren[illegible] are making good progress in th[illegible] and help in our labours. Al[illegible] spring they have planted about [illegible] with corn and potatoes, and w[illegible] that the boys will hoe the sa[illegible] ploughed and furrowed by hire[illegible] by some of the Brethren. Ab[illegible] boys are occupied with hoes. [illegible] many more boys, who are not lar[illegible] to do much with a hoe, are em[illegible] cutting down the small trees o[illegible] of land we design to clear an[illegible] for the plough. They also cut [illegible] short enough for the fire. Last [illegible] the first of July, and before th[illegible] March of this year about eight[illegible] were cut over, by the small [illegible] boys; and before another sprin[illegible] turn, we hope to cut over mor[illegible] did last year, as we have begun [illegible] lier. Last year we cultivated a[illegible] acres of land, on which we ra[illegible] and potatoes, besides several [illegible] oats, barley, turnips, &c. It is [illegible] dear sir, this is not an account [illegible] val, or the conversion of a sing[illegible] still such success in teaching ou[illegible] to labour does shew us the go[illegible] God, and greatly encourages t[illegible] civilizing this people, and of d[illegible] here to meet our ordinary exp[illegible]

We hope that three persons at [illegible] in a year, have been made partal[illegible] grace of God by means of thes[illegible] This people are yet looking t[illegible] struction. Lately a white ma[illegible] the mission one thousand dollar[illegible] near Mayhew, and has a Choct[illegible] We hope our good friends at [illegible] will not be discouraged; we fe[illegible] encouraged as ever to go for[illegible] you ask how you can help us? [illegible] by prayer, by donations in mone[illegible] cies. Let every rich man prov[illegible] for one poor Choctaw boy, and [illegible] woman one girl; $500 at int[illegible] support one child every year, [illegible] age after age, and at the end t[illegible] will be as good as at the beg[illegible] dying bed might become a hap[illegible] if it should be the place of tru[illegible] lent labours and a remembran[illegible] dren born on the Saviour's pr[illegible] heritance. Let some of your y[illegible] and women of *suitable qualificat*[illegible] to our help,—fill the places of [illegible] and places occupied by hired [illegible] others. A little more can be [illegible] sending us some clothing and [illegible] frocks and pantaloons for labo[illegible] and tow cloth bed ticks and u[illegible] cloth would all be acceptable. [illegible] ient let some of your good fol[illegible] some garden seeds and fruit [illegible] stones—much of the garden se[illegible] fails, it does not come up; ca[illegible] ting seeds will be necessary. [illegible] edge tools, gimblets, tin pails, t[illegible] milk, coffee pots, tin bread trou[illegible] les for harness, chissels, files, co[illegible] ing or quality, are things we ha[illegible] I mention these articles for you[illegible] ation, at the same time wishin[illegible] people to do good in the best w[illegible]

Liverpool Seamen's Friend Society Union.—Extracts.

JAN. 14—A member reports that, [illegible] visit to the inhabitants in the neigh[illegible] Pool-lane, he learnt, with much sati[illegible] several of the poor people, whose ci[illegible] do not permit them to appear, as th[illegible] sufficiently decent in their dress to at[illegible] el or church, very often step into [illegible] prayer-meeting, and regularly attend[illegible] on the Sunday evening.

JAN. 21—A Seaman's wife, whos[illegible] at sea, attends the meetings regular[illegible] pears very much affected. She lives [illegible] of a mile and a half, and is obliged t[illegible] her an infant at the breast. Anoth[illegible] wife, whose husband is also at sea, [illegible] tends the Bethel Meetings, and [illegible] teacher in a Sabbath school recentl[illegible] May not these and the other wome[illegible] thus attended by the sea-side, whe[illegible] wont to be made, be so many Ly[illegible] hearts the Lord has opened to at[illegible] things spoken in the name of the Lo[illegible]

JAN. 23—Upwards of 100 present[illegible] in his prayer, expressed great thankfu[illegible] Almighty for bringing him to Liverpo[illegible] had the opportunities of attending [illegible] prayer-meetings, which the Lord [illegible] great blessing to his soul.—Tracts we[illegible] and thankfully received.

DISTRESSES IN IRELA[illegible]

The last accounts from Ireland a[illegible] more deplorable. At Clare, 50 per[illegible] of fever. In the western part of G[illegible] women, and children, dying of sta[illegible] the mortality so great, that every on[illegible] was flying as from a plague. Sligo w[illegible] circumstanced. In Cork county a t[illegible] of a most malignant kind had alread[illegible] In Mayo, the deaths from starvati[illegible] creasing. In short, a great part of t[illegible] south of Ireland presented the shock[illegible] palling spectacle of a dense populati[illegible] of famine, and upon the brink of a[illegible] We repeat, says the last Dublin pap[illegible] million of men, women, and children [illegible] ing—are actually dying of hunger, a[illegible] the finest seasons ever remembered, [illegible] fever, with every appearance of the v[illegible] ms of pestilence, has set in."

onourable attempt, "our blood
of our predecessors who have
scaffolds, or at the stake, "w
e seed of the church."

[*Christian Herald.*

m the Religious Remembrancer.

INDIA.

f a letter from the Rev. Wm. Ward, to man in Philadelphia, dated Serampore, 1821.

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HOCTAW MISSION.

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ear Sir.—Your short letter ad- e Superintendent of this Mis- date Oct. 16, 1821, has been d, together with the donations &c. and in money of which We thank you and all our near you, for these pledges e and of your interest in our We are bound to be peculiar- hat your charity was borne in he deep, while that of many friends, the Lord has been ust away on the Bahama Bank. reign will we would bow. His just and true. He saw, per- we were not prepared to re- at charity; He knew we were orthy such a favour. Disci- r hearts the Lord saw to be l than the preservation of that ure. It has often appeared to bling consideration, that the God must be chastised, and of- reat expence of property, of

friends, and even of life: and in this way only, be better fitted for his kingdom.—Our friends have been very kind. Many wants, you will rejoice with us to know are well supplied. Pray that we may be humble and faithful. Missionaries need holiness of heart; we did not leave our natural hearts behind us; these we have yet to struggle with. We need the grace of God every moment—and my dear sir, why may we not hope that you will often pray for us very particularly. Will it not be convenient to have a season of prayer on the first Sabbath noon after receiving this, especially for this mission. If not then, on the first day for the monthly concert after receiving this sheet. We are here, in the wilderness, as you know, far removed from all the loved dwellings of Tisa, surrounded by heathen. We have about eighty scholars at school; these we feed and lodge and instruct. A few of them are clothed by their parents. They are making good progress in their studies, and help in our labours. Already this spring they have planted about fifty acres with corn and potatoes, and we expect that the boys will hoe the same. It is ploughed and furrowed by hired help, or by some of the Brethren. About twenty boys are occupied with hoes. About as many more boys, who are not large enough to do much with a hoe, are employed in cutting down the small trees on a piece of land we design to clear and prepare for the plough. They also cut the wood short enough for the fire. Last year, after the first of July, and before the month of March of this year about eighteen acres were cut over, by the small and large boys; and before another spring shall return, we hope to cut over more than we did last year, as we have begun much earlier. Last year we cultivated about forty acres of land, on which we raised corn and potatoes, besides several acres of oats, barley, turnips, &c. It is true my dear sir, this is not an account of a revival, or the conversion of a single soul;—still such success in teaching our children to labour does shew us the goodness of God, and greatly encourages the hope of civilizing this people, and of doing much here to meet our ordinary expenses.

We hope that three persons at least, within a year, have been made partakers of the grace of God by means of these missions. This people are yet looking to us for instruction. Lately a white man gave to the mission one thousand dollars; he lives near Mayhew, and has a Choctaw family. We hope our good friends at the north will not be discouraged; we feel as much encouraged as ever to go forward. Do you ask how you can help us? I answer by prayer, by donations in money, by legacies. Let every rich man provide at least for one poor Choctaw boy, and every rich woman one girl; $500 at interest will support *one child* every year, and so on, age after age, *and at the* end the money will be as good as at the beginning. A dying bed might become a happier scene if it should be the place of truly benevolent labours and a remembrance of children born on the Saviour's promised inheritance. Let some of your young men and women of *suitable qualifications* come to our help,—fill the places of the dead, and places occupied by hired men and others. A little more can be done by sending us some clothing and tow cloth frocks and pantaloons for labouring men, and tow cloth bed ticks and unmade tow cloth would all be acceptable. If convenient let some of your good folks send us some garden seeds and fruit seeds and stones—much of the garden seed sent us fails, it does not come up; care in selecting seeds will be necessary. Bedcords, edge tools, gimblets, tin pails, tin pans for milk, coffee pots, tin bread troughs, buckles for harness, chissels, files, combs, binding or quality, are things we have need of. I mention these articles for your consideration, at the same time wishing all good people to do good in the best way.

Liverpool Seamen's Friend Society and Bethel Union.—Extracts.

Jan. 14—A member reports that, in a recent visit to the inhabitants in the neighbourhood of Toxteth, he learnt, with much satisfaction, that several of the poor people, whose circumstances do not permit them to appear, as they suppose, sufficiently decent in their dress to attend a chapel or church, very often step into the Bethel prayer-meeting, and regularly attend the service on the Sunday evening.

Jan. 21—A Seaman's wife, whose husband is at sea, attends the meetings regularly, and appears very much affected. She lives at a distance of a mile and a half, and is obliged to bring with her an infant at the breast. Another Seaman's wife, whose husband is also at sea, regularly attends the Bethel Meetings, and is become a teacher in a Sabbath school recently opened.—May not these and the other women who have thus attended by the sea-side, where prayer is wont to be made, be so many Lydias, whose hearts the Lord has opened to attend to the things spoken in the name of the Lord?

Jan. 28—Upwards of 100 present. A Seaman, in his prayer, expressed great thankfulness to God Almighty for bringing him to Liverpool, where he had the opportunities of attending the Bethel prayer-meetings, which the Lord had made a great blessing to his soul.—Tracts were delivered and thankfully received.

DISTRESSES IN IRELAND.

The last accounts from Ireland are more and more deplorable. At Clare, 50 persons were ill of fever. In the western part of Galway, men, women, and children, dying of starvation, and the mortality so great, that every one who could was dying as from a plague. Sligo was similarly circumstanced. In Cork county a typhus fever of a most malignant kind had already appeared. In Mayo, the deaths from starvation were increasing. In short, a great part of the west and south of Ireland presented the shocking and appalling spectacle of a dense population in a state of famine, and upon the brink of a pestilence. We repeat, says the last Dublin paper, "that a million of men, women, and children, are starving—are actually dying of hunger, and in one of the finest seasons ever remembered, a malignant fever, with every appearance of the worst symptoms of pestilence, has set in."

THE WATCHMAN.

BOSTON, SATURDAY, AUGUST 3, 1822.

By a letter from a friend in the ministry at Tisbury, dated July 23, we have the pleasing information that there is a more than common attention to the grand concerns of the soul and eternity. Eight have recently experienced gospel liberty, in that place and in its neighbourhood. Several others are under deep concern for their best interest. The writer observes—"On the first Lord's-day in July, I baptized five, who were added to the church. Two of them experienced religion last winter, and two had entertained a hope for several years; but had recently become more solemnly impressed with the duty of making a profession, and publickly acknowledging their Redeemer in baptism. Several others were expected to go forward in baptism the first Lord's-day in August. I have occasionally visited Edgarton, and my labours there I hope have not been in vain. A number there have been long under serious impressions of mind. The doctrine of sovereign and efficacious grace has called up the particular attention of some, and led them to examine the sandy foundations on which they have heretofore built their hope. I have brought home a lad with me from Edgarton, who gives good evidence that he is a subject of grace. I visited him a number of times in the last winter, when he was sick, and at which time he experienced religion. He is under 12 years of age, and is a highly interesting child. If you could hear his artless mode of expressing the pious exercises of his heart, it would make you think him a second *little Henry*. He is now by my side, writing a letter to his mamma, who is a pious woman. Happy mother! to be the parent of such a child!"

The first ground of encouragement for holy exertion in the cause of God is, his gracious promise of final success. In their labours for his glory, believers have nothing to do as to the time, the manner, or the degree in which his blessing shall accompany their efforts. It ought to be sufficient for them that he has marked the path of their duty with clearness; and if life is spent in merely preparing the way for blessings to descend on a future race, the language of their hearts should be that of their Redeemer, "Even so, Father; for so it seemeth good in thy sight." Such a happy resignation to the will of God will bring a rich reward. But although many of the ancient saints, the prophets, the martyrs, the apostles, and the primitive Christians, laboured and toiled and suffered under the most discouraging circumstances; yet in the present age, God is pleased to crown with speedy favour, the works of faith which are wrought by his servants. The oracle of the prophet seems to be receiving a literal accomplishment, "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." The time seems to have arrived when the house of the Lord is to be built: when he will rapidly raise up instruments to effect his gracious designs to a guilty world, and render their labours greatly efficacious. The commandment has gone forth to the citizens of Zion, "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. I am with you saith the Lord; and the silver and the gold are mine." And as the glory of the latter house, or last Jewish temple, was greater than that of the former, being blest with the personal presence and ministry of the Lord Jesus; so shall the glory of the church in the latter day exceed all the brightness which has preceded. Respecting the events in every age of the church which has passed away, it may be said, "we shall see greater things than these!" From the first dawn of grace which visited our progenitor in the garden of Eden, to the consummation of all things, the church has been and will be rising in ineffable magnificence and splendour. How numerous then and powerful are the motives to diligence and zeal! God is on the side of Zion; his glory is identified with that of the church; and his blessing will attend the most feeble attempts of his most feeble servants to advance his honour. Who is on the Lord's side? Let his inquiry be, Lord, what wilt thou have me to do? Can the disciple of Christ be found, who is not desirous to do something for the honour of his Master; and at a period too when success is so speedy, so certain, and often so visible? Let the exhortation to the church, then be zealously enforced, "Arise and shine! for the glory of the Lord is risen upon thee!"

Church Constituted.—A Baptist Church was constituted, on Saturday, July 20, at Coxsackie Landing, Greene Co. N. Y. under highly interesting circumstances. No other religious society at present exists in that village. Among the brethren constituted were two who were ordained Deacons of the Church, and an ordained Minister, (Rev. Wm. Sturges, from the Hudson church,) who was recognized as their pastor.—Rev. Mr. Brouner, of Sing-Sing, preached the sermon, from Isaiah ix. 22; Rev. Mr. Malcom, of Hudson, gave appropriate charges to the church and pastor, and presented the right hand of fellowship in behalf of the Council; Rev. Mr. Arnold, of Greenville, made the ordaining prayer, while the presbytery present laid their hands on the brethren set apart as Deacons; and Rev. Mr. Burrit, of Westerloo, concluded with supplicating a blessing from God on the solemnities.—The next day, being the Sabbath, the ordinance of the Lord's Supper was administered to the new Church.—*Com.*

OBITUARY.

Departed this life on the 17th June, the Rev. John Walker, late pastor of the Baptist church in Beaufort, S. C.—aged about 32. By the death of this distinguished servant of Jesus Christ, the cause of the Redeemer has lost one of its most undaunted heralds; his surviving family a friend, counsellor, and father; and society in general, an invaluable member. As a Gospel minister, he was evangelical. Whilst he inculcated the doctrines of the depravity of man by nature, and the inefficiency in human exertion to procure salvation, he insisted on personal holiness, 'patient continuance in well doing,' as affording to the soul the only evidence of its interest in the righteousness of Christ: that righteousness, which alone forms the title of the believer to eternal life. While he insisted on the impotence of man, it was his constant care to exalt the Redeemer. Having felt Christ precious to himself, and knowing Him to be All in All to every one born from above, he delighted to dwell on his eternal power and God-head. Earnestly zealous for the honour of his Saviour, he beheld with the deepest concern the progress of those man-pleasing sentiments, which divest him of his Divinity. He could not bear to have the author and finisher of his faith thus traduced; hence he embraced all favourable opportunities for elevating the Redeemer's character. He was faithful and fearless in the discharge of his master's work. Careful in observing the qualifications of a Gospel minister, or bishop, laid down by an apostle, he endeavoured to realize them in his own character. His reading and retention were uncommon. His knowledge of language was extensive and correct; and his command of it, ready; consequently, well furnished with ideas from various sources, and with language in which to express them, he was uncommonly fluent. His manner was bold and energetic, tending to enforce upon the mind conviction of the truth of what he uttered. He might be justly classed amongst the most enlightened and able ministers of the New Testament. His addresses to the impenitent sinner, the nominal professor, the mourning, the doubting, and the established believer, sufficiently manifested to all who heard them, his great earnestness and pious fidelity in discharging the duty of an ambassador of Christ. In his *life* he was *decidedly* religious. As he lived the life, so he died 'the death of the righteous.'

[The following stands recorded also upon the books of the church, and if published, might prove acceptable to distant and pious friends and relations.]

On Thursday, the 6th of June, 1822, Sophia, the humble, pious and affectionate Christian, and late consort of the Rev. John Walker, departed this life and entered upon the enjoyment of the promised rest. "Knowing in whom she had believed, and being persuaded that he is able to keep that which she had committed unto him against that day," her death was almost enviable. It was in truth peaceable! happy!

A few days afterwards, was committed also to the silent and gloomy mansions of the dead, Joseph, one of the tender, affectionate little ones of these our late and much beloved brother and sister. This plant is removed to a kindlier soil, from the evil to come. We are assured, 'of such is the kingdom of heaven.' Two graves have received the mortal remains, and mark the conquest of death over three more of the human family. But there was no sting in the conflict, and we know that the grave, though appalling and gloomy, is notwithstanding sanctified.—*Star.*

Camp-Meetings.—A Southern paper contains an official notice, of nine Camp Meetings in different parts of Georgia and South-Carolina, which were to be held in July, August, Sept. and Oct. Also that the District Conference of the Local Preachers of the Ogechee District would commence, Octo. 23, at Rocky Hill Camp Ground, in Lincoln co. Georgia.

FOREIGN ARTICLES.

London dates to June 13, are received. The evacuation of Wallachia and Moldavia by the Turks, and the absolute certainty that no war is expected between the Porte and Russia, are now confirmed.

The accounts from Odessa are to May 15, and from Constantinople to the 11th. They confirm the evacuation of Wallachia and Moldavia by the Turkish troops. Russian vessels were clearing at Odessa, with grain for Constantinople.—The Greek population of the Isle of Chio, were conveyed successively to Constantinople, and sold like cattle; the most considerable persons, and women of the first families were treated like the others.—The private letters from Constantinople contain horrible descriptions of Turkish cruelties and barbarity, at Scio. Two French gentlemen had gone over to see this unfortunate Island, and they represented the town as pillaged and destroyed, and the streets filled with the festering remains of the butchered inhabitants. The women and children were articles of commerce, both at Constantinople and Smyrna.—The Belgrade accounts are very unfavourable to the Greeks. The Pacha of Salonichi had received reinforcements, and defeated the Greeks, near Terrizza. After this he fell upon 30 Greek villages, and carried away the women and children as slaves. The Christians at Salonichi have purchased many of these unfortunate persons for 2 or 3 piastres, in order to rescue them from the wretched fate that awaited them.

SPAIN.

The last accounts from Spain are of a description that must prepare every reflecting mind for the catastrophe that is approaching. In various districts, bodies of partisans, opposed to the new order of things, maintain themselves with fluctuating success against the revolutionists. We read of the former being defeated, but nowhere do we find that tranquility is restored. Triumphs are said to be gained by the faction in power, but they lead to no consolidation of their power. On the contrary, their adversaries seem to multiply in every direction, and if, as is alleged, they are driven from one position, it is to shew themselves with renewed ardour and augmented force in another. What must be the final issue of this state of things, is obvious to the meanest capacity. Every step that is taken is one that retrogrades from political strength and civil order.—Every week, every day, gives birth to events which dissolve some remaining tie of social life, and accelerate the reign of total anarchy. No party is yet strong enough to gain the ascendancy, and coerce its rivals; but this state of nearly coordinate factions cannot long continue; and as it is probable the first supremacy will be that of rebellion, we may expect, when the grim idol is solemnly elevated upon the ruins of the monarchy, a sanguinary and disastrous career. 'Crowns won with blood, must be with blood maintained.'

The King of France, in his reply to the Address of the Chamber of Peers, says, "since the opening of the session, I have received accounts, which assure that peace will not be disturbed in the East."

It is reported that the dispute between the British and Chinese is adjusted.

The Spanish Cortes have issued a Manifesto on South American Affairs, in which they invoke the powers of Europe not to recognize the independence of the new States.

The amount of the sum arising from the ball at the Opera house, London, for the benefit of the distressed Irish peasantry, was something more than 6000 pounds.

INDIANS.

The ferocious and bloody war, which, for three or four years past, has been carried on between the Osage and Cherokee nations, is about to be terminated. A council of chiefs is to be assembled in the Arkansas territory, who, after they interchange projects and protocols reciprocally providing against horse-stealing and scalping, will, it is believed, effect a treaty of amity, and cause those rude and warlike sons of the forest harmoniously to smoke the calumet of peace, for many years to come.

It is estimated that the revenue which will accrue to the State of New-York from her Canal navigation, when completed, will exceed two millions of dollars per annum.

DOMESTIC SUMMARY.

Insurrection at the State Prison.—There was a formidable Riot at the State Prison on Thursday, originating, it appears, in an attempt made by a prisoner named Hill to murder Chadwick, who gave evidence against Green. The rioters set fire to the work-shops; the alarm bell was rung, the inhabitants of Charlestown collected, a party of Marines came from the Navy Yard; and the culprits were finally driven to their Wards, and secured; though not until the guards had fired on them, and wounded the ringleader (supposed mortally,) and several others.

Caution.—A Dog, evidently affected with Hydrophobia, was killed at Lechmere's Point, last Monday.

One day last week, a person named Burt, attending the Windmill, near Wheeler's point in this city; got entangled in the machinery, and was so shockingly mangled, that he expired in a few minutes.

On Saturday one of the workmen employed in finishing the extensive Hotel at Nahant, fell from the third story to the cellar, and broke one of his thigh bones.

The Savings Institution in this city have made a report of the state of their funds on the 16th July. On the 9th Jan. last, the number of deposits was 12,652, made by 4,661 depositors.—Since that day to July 10, there have been 1533 deposits, of which 390 are new depositors, and 1143 by former depositors, amounting to $73,370.01. The whole amount of funds in the Institution is $631,691 79. $130,511 15 cents are invested in U. S. Stocks, $230,000 are in the Banks on interest, $9,500 00 are in Bank Notes on interest, $250,901 66 are in notes with stock pledged as security, and the balance is in cash on hand, and interest due.

A writer in the Centinel asserts, that of the 80 failures which have occurred in this city in the last few months, not an individual has been the importer of a single package of what is generally termed English goods, and that not more than one in four can be considered of much importance, in a commercial point of view. Some have failed for a less amount than one thousand dollars, and several though transacting business in Boston, are inhabitants of neighbouring towns.

A young man in New-York, who has been in the habit of rising from bed, and walking in his sleep, on the night of July 21, went out at an open window in the third story, and fell 30 feet. He laid nearly two hours undiscovered; but bleeding profusely at his nose is thought to have saved his life. He was thirty-six hours quite insensible or deranged. On the 4th day he appeared to be on the recovery, but extremely weak.

The Court of Magistrates in Charleston, S. C. have found 16 other slaves guilty of an attempt to raise an insurrection, and they were to have been executed, with three others previously convicted, on the morning of July 26.

The citizens of Norfolk, Va. have presented to the Hon. Cæsar A. Rodney, an elegant Urn, of silver plate, weighing 130 ounces, as a testimony of their gratitude for his generous and disinterested exertions rendered to their townsman, Capt. James Barron. This urn measures two feet six inches round, and is 18 inches in height. It is ornamented by a double wreath of roses and oak leaves, and surmounted by a chaplet of oak leaves interwoven round an acorn.

A Mississippi paper gives the particulars of another expedition under Gen. Walker and Col. Child, which has penetrated into the interior of Texas, for the purpose of forming settlements. Several settlements are formed of emigrants from Louisiana and other States. The Spanish government is friendly to the emigrants from the U. States. The Texas country is said to be delightful, and its facilities for trade numerous.

The dysentery prevails to an alarming extent in some of the back counties of Pennsylvania, and great numbers have fallen victims to it.

625 persons died of consumption in the city of New-York, within the last year.

☞ The Ministers' Meeting in the vicinity of Worcester, will be held at the house of *Rev. Mr. Going*, in Worcester, on Wednesday, August 7, at 9 o'clock, A. M.

DIED,

In this city, Mr. Thomas Pelham, 33—Mr. John Birt, 29—Henry Prentiss Binney, 14, son of Amos B. Esq.—Miss Ann Hughes, 67—Mrs. Elizabeth C. New, 39, wife of Mr. Robert N.—Mr. William Frederick Grinnell—Capt. John Fillebrown—Mary Torry, daughter of Mr. Nehemiah Clapp, 19 mo.—Mr. John Holbrook, 53—Mr. Augustus Octavius Barton, 39.

In Roxbury, James Perkins, Esq. of this city, 61.—In Charlestown, Mr. John Sprague, 39.—In Waltham, Mr. Elphalet Hastings, jun. 43.—In Northborough, Mr. Thaddeus Fay, 91, leaving 111 descendants.—In Millbury, Mr. Lewis Learned, 23.—In Oxford, Mrs. Rachel Phipps, 31.—In Gloucester, Mr. Moses Dresser, 65—Mr. Thomas Brown, 30—Mrs. Charlotte Somes, 32.—In Newburyport, Mr. Charles Head, 32.—In Plymouth, Mr. John Stevens, 68.—In Springfield, Mr. Henry Bates, 36.—In Deerfield, Mrs. Anna McCarty Howard.—In Nantucket, Miss Mary F. Coffin, 24, daughter of Hon. Isaac C.—Mr. John Harding, 30—Miss Matilda Ray, 56—Mrs. Priscilla Swain, 42—Drowned by upsetting a boat in the harbour, Mr. Wm. Remsen, 22—In Westford, Mr. Reuben Vose, 58, of Milton. He was found dead in the woods, and from numerous circumstances, the Jury of inquest brought in a verdict of wilful murder.—Drowned at Calais, Me. Mr. M'Gray, 30, of Mass.—In Hartford, Con. James Fox, found dead in the road, his head crushed, supposed by a fall from his horse.—In Connecticut, Dr. Solomon Everest, bequeathing $10,000 for missionary and religious purposes.—In Portland, Mr. Asa Eaton, 25.—In Winthrop, Mrs. Joanna, wife of Rev. Josiah Houghton.—In Belfast, Mr. James Shirley, 57.—In Bangor, Mr. Luther H. Hill, 31.—In Limerick, Mrs. Betsey, wife of Mr. Luther Walker, 30.—In Trumbull, Con. struck dead in the field by lightning, Capt. David Beardsley, 67, a worthy man, and a Christian.

At Caledonia, Genesee Co. (N. Y.) on 6th July, Mrs. Elizabeth Ayres, wife of Mr. Adin Ayres, aged 43. Her death was very sudden, and evincive of the truth of the observation, "In the midst of life we are in death."

Having gone through with the domestic concerns of the day, and made preparations for the approaching Lord's-day, she went out about sundown, to do a little shopping. As she entered a store, the storekeeper observed that she looked faint, immediately helped her to a seat, and having employed the usual means to restore a fainting person, succeeded so far as to enable her to walk with assistance into his house. A physician was immediately called, but ere he arrived, the vital spark had fled to unknown worlds. It was only 30 minutes from the time she left her house until she expired.

"Be ye also ready, for in such an hour as ye think not, the Son of man cometh." Mrs. Ayres has left a numerous circle of relatives and friends in this city, (where she formerly resided,) and vicinity, as well as a husband and nine children to mourn her sudden exit. Her eldest son is pastor of the Baptist Church in South Reading. But they do not mourn as those that have no hope; for it is written, "Blessed are the dead that die in the Lord, from henceforth: yea saith the Spirit, for they rest from their labours; and their works do follow them.—*Communicated.*

DWELLING HOUSE AT AUCTION.

On Thursday next, at 12 o'clock, on the Premises,

A DWELLING HOUSE, in Friend-st. No. 14, containing 11 rooms, having paved yard, well of excellent water, wood-house, &c. and in good repair; is calculated for two genteel families, and has land sufficient to admit of enlargement to good advantage; is insured against fire for 3 or 4 years to come—rents at 330 dols.—The retired, yet central situation of this Estate, being in a genteel neighbourhood, must render it an object to the man in business. Conditions, 25 per cent. of the purchase money on delivery of the deed, and the residue may lay on a mortgage of the premises, and paid in instalments of $500 a year.

Jacob Peabody & Co. *Auctioneers.*

CARD.

THE Friends and Patrons of Literature and Religion will please to remember that Mr. Gragg continues his *School*, in Sister-st. (near the Rev. Dr. Channing's Meeting-house,) where he instructs young Ladies and Gentlemen in all the solid and useful branches of English and Classical Education, viz: Reading, Spelling, Defining, Pen-making, Writing, Arithmetic, Book-keeping, Ancient and Modern Geography, English Grammar, Punctuation, Rhetoric, Composition, Declamation, Natural and Ecclesiastical History, Elements of Natural Philosophy, Chemistry and Astronomy, and Theology; with the Latin and Greek languages, &c.

N. B. He will also commence an *Evening School*, on the 23d of September, for the instruction of scholars in the above branches. Terms reasonable, made known at his School-house: the situation of which is central, and very free from noise.

Reference may be made to the Rev. Mr. Collier, Pliny Cutler, and A. P. Cleaveland, Esq'rs. *Boston, Aug. 1822.*

New Work.

"MAY YOU LIKE IT."

JUST received and for sale by *James Loring*, at his Bookstore, No. 2, Cornhill, price 87 cts. "*May You Like It.* By a Country Curate." Extract from the Eclectic Review for June 1822. "A quaint and unmeaning title to a very delightful volume of Moral Tales, displaying a happier combination of French liveliness of style with true English sentiment, than any work which we recollect to have seen for a long time.—Religion is purposely interwoven with every Tale; and this most delicate task is executed with the skill which can only be learned in the school of sorrow." &c. Also,

The Thane of Fife, a Poem. By the author of Anster Fair, &c. 63 cts.—Kenilworth Castle, 63 cts.—The Expedition of Orma, and the Crimes of Aguine. By Robert Southey, Esq. 75 cts.—A Sketch of Old England. By a New-England man. 2 vols. $2 00. Aug. 3.

Proposals

For Publishing by Subscription,

A HISTORY OF ALL RELIGIONS,

AS DIVIDED INTO

Paganism, Mohammedism, Judaism, and Christianity.

BY DAVID BENEDICT, A. M.

IT is proposed in this work to point out the countries where the different denominations reside, and the number of each as far as it can be ascertained, together with an account of their respective Literary and Theological Institutions, their Missionary, Bible, Tract and School Societies, and show what denominations take the most active part in the great and successful operations of the present day on the spread of the gospel in the world; with general observations on some of the principal difficulties in prosecuting this great work of labour and love. Also, an account of all the missionary stations now in the world, with the number of missionaries at each, and the denominations to which they belong. To conclude with a Chronological Table of some of the most remarkable events in ecclesiastical history.

CONDITIONS.

1. This work shall be well executed in a duodecimo volume of about 500 pages.
2. It shall be delivered to subscribers for one dollar a volume, bound, and 87 cts. in boards.
3. Those who become accountable for 9 copies shall receive a tenth gratis.
4. Subscriber's names shall be printed in the end of the work.

N. B. Those who hold subscription papers are requested to return them to the author by the 1st of January, 1823.

☞ *Subscriptions received at this Office.*

P. S. This work will be more modern and more American than any other of the kind. It will consist more in the statement of facts, than in the detail of creeds. But so far as it respects the doctrinal opinions of the various denominations, the writer has determined to avoid any comments or reflections. He has given a general invitation to all denominations, to state their own opinions, and peculiar practices, or to refer him to such statements as they acknowledge correct, and he will insert them without alteration; and give credit for them, to the source from whence they are derived.

Editors of papers with whom we exchange, by inserting the above advertisement, will confer a favour. Aug. 3.

Winchell's Watts.

LINCOLN & EDMANDS, No. 53, Cornhill, have for sale, in various sizes and bindings Winchell's Arrangement of Watts' Psalms and Hymns, with a Supplement. The large copy, with an elegant likeness of Mr. Winchell, is on a fair type and fine paper, and will be a welcome companion to the aged in families, and is well adapted for the pulpit. The pocket size is on a beautiful nonpareil type, of which a good assortment is on hand, in elegant calf and morocco bindings,—price 1,75.

☞ Numerous Associations have recommended the work; and other Associations who approve it, are requested to notice it in their Minutes. The following is an extract from the Minutes of the Westfield Baptist Association: "Voted, That this Association hereby cordially recommend the Arrangement and Selection to the general attention and patronage of the churches; persuaded, that when introduced, it will meet their decided approbation, as of great utility." August 3.

Watts on the Mind with Questions.

LORING'S SECOND EDITION.

JAMES LORING has just published and for sale at his Book Store, No. 2, Cornhill, price 50 cts. half bound, and 63 cts. in sheep, and lettered—*The IMPROVEMENT of the MIND. By ISAAC WATTS, D.D. To which are added QUESTIONS adapted to the Work; for the use of Schools and Academies.*

☞ This valuable School Book, has been introduced into numerous Academies in Philadelphia, New-York, New-Haven, Hartford &c. as well as in many towns in Massachusetts and Maine, and is used in them with so much approbation, as to have induced the publisher to print a second edition of four thousand copies. May 11.

Poetry.

ON CARMEL'S BROW.

A Hebrew Melody, by the Ettrick Shepherd.

On Carmel's brow the wreathy vine
Had all its honours shed,
And o'er the vales of Palestine
A sickly paleness spread;
When the old Seer, by vision led,
And energy sublime,
Into that shadowy region sped,
To muse on distant time.

He saw the valleys far and wide,
But sight of joy was none;
He looked o'er many a mountain's side,
But silence reigned alone;
Save that a boding voice sung on
By wave and waterfall,
As still, in harsh and heavy tone,
Deep unto deep did call.

On Kison's strand and Ephratah
The hamlets thick did lie;
No wayfarer between he saw,
No Asherite passed by;
No maiden at her task did plie,
Nor sportive child was seen;
The lonely dog barked wearily
Where dwellers once had been.

Oh! beauteous were the palaces
On Jordan wont to be,
And still they glimmered to the breeze,
Like stars beneath the sea!
But vultures held their jubilee
Where harp and cymbal rung;
And there, as if in mockery,
The baleful satyr sung.

But who had seen that Prophet's eye,
On Carmel that reclined!
It looked not on the times gone by,
But those that were behind:
His gray hair streamed upon the wind,
His hands were raised on high,
As, mirror'd on his mystic mind,
Arose futurity.

He saw the feast in Bozrah spread,
Prepared in ancient day;
Eastward, away the eagle sped,
And all the birds of prey.
"Who's this," he cried, "comes by the way
Of Edom, all divine,
Travelling in splendour, whose array
Is red, but not with wine?

"Blest be the Herald of our King,
That comes to set us free!
The dwellers of the rock shall sing,
And utter praise to thee!
Tabor and Hermon yet shall see
Their glories glow again,
And blossoms spring on field and tree,
That ever shall remain.

"The happy child in dragon's way
Shall frolic with delight;
The lamb shall round the leopard play,
And all in love unite;
The dove on Zion's hill shall light,
That all the world must see.
Hail to the Journeyer, in his might,
That comes to set us free!"

Miscellany.

From the New-York Christian Herald.

REMARKS ON THE CHARACTER OF THE REV. LEVI PARSONS,

LATE AMERICAN MISSIONARY TO PALESTINE.

There are departed friends, whom we recollect with *profit*, as well as painful satisfaction. So happily decided and prominent was their character, that we cannot easily recal their beloved image, without the accompanying recollection of their useful attainments and Christian virtues. The *living* examples of practical godliness presented in beings of like capacity, relations and opportunities with ourselves, is a most instructive object. But the recollections of the *deceased* saint, have a more sacred and powerful charm. We cannot, in our imagination, so easily separate his virtues from the approbation and favour of that eternal Being to whom he is gone. His righteous example appears to address us now, from the eternal world and bright abodes of the blessed.

With sensations like these, has the writer heard of the recent death of the Rev. Levi Parsons, Missionary to Palestine; and, to him, a most endeared and valuable Christian friend. His decease is an event too deeply interesting to the friends of missions, and his services to the Church are by far too important, to fail of eliciting from some pen, a more complete account of his life, than I should be able to give. I cannot however deny myself the mournful satisfaction of sketching a few prominent traits in his private and missionary character, which an intimacy of some years afforded me the best opportunity of inspecting.

Mr. Parsons was the son, and, if my recollection serves me, the oldest child, of a respectable clergyman, in the state of Vermont. He received a very liberal education, having added to the academical course of the principal college in his native state, a three years' preparation for the sacred ministry, at the Theological Seminary in Andover, (Mass.) His talents for literary and philosophical acquisitions, though not of the first order, were quite respectable. He left college with the reputation of being among the first Scholars in his class. Nor did his qualifications for the sacred ministry, and his first efforts at public speaking, in the least disappoint the most sanguine expectations of his friends. He was indeed, richly furnished with the gifts which are required to constitute the active and useful pastor. With his ardent piety and practical good sense, his captivating address, unaffected solemnity, and honest zeal, he might have found his way to almost any station of usefulness in the Church. The popularity of his talents created a strong desire in many of his Christian friends, that he would spend his days in America. But while few could boast a more sincere attachment to kindred and native land, or have had less natural disposition to visit foreign climes than Mr. Parsons; he would only reply to suggestions on this point, that "he regarded himself as called to another service. He had willingly devoted himself to the cause of missions, and could not go back."

It is not in my power to state the precise time when Mr. Parsons became a hopeful subject of divine grace. My present impression is, that he dated his conversion as far back as the beginning of his residence at college, or about the year 1811. It was then that the faithful instructions and fervent prayers of his venerable parents were brought home to his bosom, and received a gracious answer. His conversion, as related to me, by himself, was chiefly remarkable for two circumstances.

The first of these relates to the spiritual exercises, which appeared to accompany his conversion. He seemed to be born again unto God, with his eye fixed immediately and entirely on the perfections of Christ. The first joyful emotion of which he was conscious, was that of ineffable delight in Jesus Christ. This leading feature in his Christian experience, seemed to impart a general character to his piety. He evinced a peculiar disposition to dwell, in his conversation, his supplications, and public discourses, on the reasonable claims and grace of the incarnate Son. Here, he was ever finding new subjects for study and imitation, as well as for thanksgiving and praise. And few, even among the oldest and most eminent Christians, have been observed to possess as much as he, of the disinterested charity and meekness of the Saviour. These spread a loveliness over his other virtues, which rendered him a most captivating friend, and opened a ready way to public confidence. No one could honestly doubt either the sincerity or the disinterested motives of Mr. Parsons. It was felt to be a kind of sacrilege to detract from his character, or even to envy him the favours he received.

There was another circumstance following his conversion, which had a like decided influence in determining the scene of his labours. His first enjoyment of Christ was connected with a solemn impression of the obligations that rest upon the church to preach the gospel to every creature. Along with the belief of his happy deliverance and acceptance with God, arose in his soul, an unquenchable desire and resolution, to proclaim this glorified Redeemer and complete salvation to the heathen.—This resolution, he was afterwards led, at the request of his friends, to reconsider. More than once, did he, with a prayerful spirit, review the particular circumstances in which it was conceived, and the grounds on which it stood. He inquired at the mercy-seat, whether it might be allowed him still to remain in his native land, and occupy such a field of usefulness, as would permit him to discharge the duties of a son to his beloved parents—of whom he was a favourite child, and to whom the thought of his departure was, at first, indescribably painful. But such were the views which he had of the subject, and his desire to do something for the heathen, that he could never entirely separate his first resolution from the precious hope which inspired it. He could never renounce his purpose of becoming a missionary, without, at the same time, losing a very perceptible degree of his spiritual enjoyments. As often as he turned his thoughts from serving Christ in this capacity, the Lord Jesus appeared to turn from him the sweetest manifestations of his love. The abandonment of his purpose seemed to threaten him with entire spiritual desertion. In these circumstances he could truly say with the apostle, that "the love of Christ constrained him." He often remarked to me, "it may not be the duty of some others to engage in the cause of missions, because the Lord is assigning them a work at home; but I am laid under a necessity to go. I find it much more easy to part with friends and beloved country, than to endure the absence of my Saviour. Yea, wo is me, if I preach not the gospel to the heathen."

It must be understood, that these trials of his resolution were made by Mr. Parsons, previous to his tendering his services to the American Board of Foreign Missions. From the time of that engagement, he considered himself as formally pledged to enter this field of self-denial and conflict. Nor did he regard himself engaged for some more desirable and splendid service; but to go forth in any direction, and be employed in any missionary labours, which the Society should judge expedient. He made no reserve, but gave himself up cheerfully to their direction.

It was however, with evident satisfaction, that he received from the Board his destination to that consecrated land, where once the patriarchs lived and worshipped, where prophets were inspired to foretel the coming of Messiah, and where he was actually born and sacrificed. A spirit, fired like his, with the love of Jesus, would naturally be hurried by its own desires, to the very spot on which the Messiah suffered in our flesh. We accordingly find him early at Jerusalem, and on the Mount of Crucifixion. His communications from thence to the Board of Missions, and to several Christian friends in this country, breathe a delightful spirit, and have proved a rich entertainment to many readers.

The amount and success of his faithful labours in Asia, I must leave for the official pen to communicate. Nor am I able to relate the particulars of his death. He is said to have finished his earthly course, at Alexandria, the 10th of February last, where he had arrived with his worthy companion, the Rev. Mr. Fisk, on his return to Jerusalem. We shall not say of him, in the too heathenish style of some Christians, that 'he is no more;' for he has doubtless entered into rest. The journey which he was making towards the scene of his Saviour's humiliation, has terminated at the place of his exaltation. He has entered into the New-Jerusalem, where he beholds the beloved of his soul 'not as through a glass, darkly; but face to face.' And oh, how does the eye, which lately fixed insatiate on the Mount of Crucifixion, the pool of Siloam, and the sacred tomb, now gaze on Christ himself!

I will only add, that Mr. Parsons, was remarkable for uniformly keeping the prospect of death near at hand. His practice was to commit himself to God, each night, as one ready to depart.—Often has he repeated the remark, in my hearing, that his pilgrimage would probably be short; sometimes adding in the words of the Apostle, that 'he had a desire to depart, and to be with Christ, which is far better.' He was, notwithstanding, an uncommonly cheerful man; but his cheerfulness was that of a serious mind. It bespoke a soul filled with other enjoyments, and intensely interested with sublimer prospects, than this vain world can afford. He evidently sought a better country, which I doubt not he is gone to possess. 'And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' AMICUS.

SABBATH SCHOOLS.

"These have marched forward with a steady, unwavering eye, with a powerful arm, and with a gigantic step; and at this present period there is a goodly promise, that before many years have passed away, they will be found in active, useful operation through the greater part of the civilized world. Their institution, in the language of chronology, may be styled a remarkable epoch in the system of education. This system of Sunday schools was not ushered upon the broad stage of the world, with any thing like the formality of etiquette, or the bustle of court ceremony. This is exactly in character with all those extraordinary transactions, the history of which has ever been recorded. They appear to be brought around by the most simple process imaginable, and without the clamour of great excitement; as if to convince mankind of the fallacy of human judgment. In such particular instances, the cunning of man is balked, and the fanciful vision, which he had formed of the excellence of his own wisdom, put to flight. The production of effects of great pith and moment to the welfare of the human race, from the most simple causes, is in direct opposition to the world's way of thinking and of acting. Man is so entirely under the controul of the senses, with which his mind is clouded and his perceptions embarrassed, that it is not any great length of time before he discovers that his mental vision is too dim, and too feeble, to pierce into the correct and perfect motives by which a more pure and refined intelligence is guided. "Mysterious are the ways of God to man;" and until his mind be loosened from these shackles, he will ever be at a loss to comprehend the principles on which Deity acts in bringing about events that are materially to affect the human family.

"Sabbath schools, in the beginning, were but a little, feeble thing. The cloud, as to bigness, was as a hand's breadth: but, in the course of time, it began to spread; and it continued to increase to a great and greater width, until it covered the entire firmament of heaven. The chief object which their founder, Thomas Raikes, ever bore in mind, was to improve the minds, and, consequently, to increase the happiness, of a small portion of his fellow creatures. He established a school in Gloucester, a manufacturing town in England, with the sole intention of instructing the children who were employed in these manufactories through the rest of the week. The thought was good: and the chief talent which this happy, this useful employment required of the Founder, was his patient perseverance in well doing. It was an humble pursuit; and offered but scanty food for one who was hungering after a name in the world. Little did he imagine, while engaged in an employment so humble, though so useful, that he was writing his name upon a wall which shall only crumble into ruin when the wide earth shall be shaken to its foundation. "The venerable Thomas Raikes" ought, indeed, by all good men to be had in remembrance, as a practical philanthropist. He did not, as with the desire of a vain show, display a great deal of tender sympathy on account of these poor, neglected outcasts. He did in reality, lighten the burthen of their daily labour, by filling their minds with a little stock of useful knowledge, which would lend "golden plumage to the wings of time," and make cheerful the toilsome hours of industry.

We have no distinct information respecting the gradual, though sure progress, at the outset of these institutions. We are told that they were compelled to struggle through great opposition: on the one hand, the zeal of the over-righteous—who looked upon the system of instruction on the Sabbath as a profanation of the sacredness of its Holy rest—induced them to excite against the new plan a loud and vehement outcry: and, on the other hand, the luke-warmness of professors, and the consummate indifference of your mere adherents, did not, we may readily imagine, hasten its progress. But there was a vital influence in Sabbath schools, which, in process of time, was to quicken, to purify, and to cleanse the mighty mass of rottenness attached to the benighted and the ignorant of our kind. There is a single remark, spoken by their founder, that will serve to establish the opinion, which every day beholds growing in strength, that no system has heretofore been devised that promises, in so effectual a manner, to lay the axe at the very root of crime. He states, "that during a period of 20 years, which had elapsed since the establishment of Sunday schools at Gloucester, about three thousand children have received education there; and that, though he has regularly visited the county and city jails, he has met during that period with only one instance of criminality in any of these three thousand persons."

If the very rapid extension of these societies argue, in the least degree, in favour of their generally acknowledged usefulness, the veriest luke-warm man now living ought to be awakened from his slumbers, and likewise the stiff-necked bigot cleared of his prejudices. The Annual Report of the Sunday School Union Society, for May, 1819, states, that the number of schools in the union were 3,305: the number of scholars 355,758—engaging in actual service at least 40,000 teachers: making an increase of scholars in the past year of 74,422. And when it is considered, that the union does not apparently comprehend much more than one third of the real number of Sunday schools in England, the stupendous result presents the probable number of more than one million of young, and otherwise neglected, immortal beings, in that country, under the benefit of Sunday school instruction. Again: A Report of the Sunday School for Ireland, mentions, that it had attached as its patrons, its guardians and its committee, the late Duke of Kent, the clergy of the highest rank and influence, a number of the nobility with their ladies, and gentlemen of the first standing in the community. The success and simplicity with which that society proceeds, are said to be unexampled even in the history of Sabbath schools. The number of scholars is 84-174; of schools, 806;—being an increase, in the former, of 24,286, and of the latter, 252, over the preceding year.

But the progress of these institutions in Europe has not been limited by the boundaries of England and Ireland; thanks to that spirit of universal benevolence, which is now rapidly spreading abroad throughout the earth! Even in France, they have obtained a fair footing, though "numerous obstacles continue to impede their way.—The general profanation of the Lord's day, and the want of suitable teachers, are among the most prominent." Still, "one school has been formed in Paris, and several in the south of France. The same causes which have prevented a more rapid increase of schools in France, operate in almost an equal degree in many other parts of the continent. Some schools have however been established in Holland, which appear to be in a flourishing condition, and to give hopes of increase." The work has not yet come to its close. It is penetrating into the very depth of the wilderness; neither are perils by water heeded; deserts, without wells, have been crossed; and the isles of the sea are beginning to be glad on account of them.—Wherever the missionary has planted the cross, Sunday schools are established. "In New South Wales, in India, particularly in Calcutta, Madras, and Chesurah, these schools have been formed, and strong hopes are entertained that the system will be widely extended throughout these populous regions. In the important island of Ceylon, they have been eminently successful. Similar prosperity has attended them in the Canadas, in Newfoundland, and in the West-Indies."

FOR THE CHRISTIAN WATCHMAN.

RELIGIOUS MISCELLANY—NO. 7.

CALAMITIES OF MINISTERS AND PEOPLE.

Chapter 1.—Of Ministers.

1. To find many of his hearers absent, whom he had in view in arranging his discourse.

2. To see his congregation consist mostly of females, and all his wealthy members away, when he wants to make a collection for any charitable purpose.

3. To see many of his hearers fast asleep, when he is labouring with all his might for their benefit. I have heard of some ministers in such cases crying aloud, Fire! Fire! Bishop Abbot took out his Testament and read Greek; and Dr. Young sat down and wept.

4. To see some distinguished stranger, or critical hearer, come in, when he has made but a poor preparation.

5. To see many of his hearers as uneasy as if they sat on a thorny bench, and as restless as if they had the symptoms of a fever.

6. To see many disdainful and contemptuous in their airs, in the familiar and less lucid parts of his discourse; or else by their looks throw back his most important proofs, and show that they mean to brave his most earnest appeals, and bid defiance to his most serious and pointed addresses.

7. To be made an offender for a word; to be designedly misunderstood, or unkindly and cruelly misrepresented.

8. To be accused of passion, when he is zealous; or of personality, when he in his general statements undesignedly fits a cap to the heads of many of his hearers.

9. To have a small, insufficient salary, and that poorly paid.

Of People.

1. After hearing a good gospel discourse from a stranger, to have it closed with a long and distressing account of debts and embarrassments, which most prudent people would say, ought not and need not have been incurred.

2. To often meet with *old acquaintances* in sermons, with whom they are very familiar.

3. When a minister preaches much with reference to little neighbourhood, parish, or family affairs; which ought either silently to sink into oblivion, or to be discussed before a different tribunal.

4. When a minister palms upon them ill-nature and resentment, for ministerial faithfulness; or incivility and rudeness, for plain dealing.

5. To hear a long, monotonous discourse without one new or striking idea.

6. To be served principally with truisms as well established as the Ten Commandments.

7. When a minister deals mostly in naked propositions, strung together as boys string bird's-eggs.

8. To see a minister labour through his discourse to prove what none of his hearers dispute; or else chase through it for something to say, and finally close without getting at it.

9. When the minister is so learned and metaphysical that few can understand him; or so dry and graceless that,

"The hungry sheep look up, but are not fed."

10. When, at the end of a long train of exercises, for some long-winded minister to pray, till they all pray for nothing but for him to be done.

[Should this chapter prove acceptable to your readers, I have it in contemplation to send you a few more upon the same subject; and after that, a few upon the *felicities* of ministers and people.] AMICUS.

Boarding and Day School.

MRS. FALES has taken lodgings at Mr. Goodhue's, in Salem, where she has opened a Boarding and Day School. Her terms are, for board and washing, $1 75 cts. per week; for instruction in Orthography, Reading prose, poetry, &c. Writing, Arithmetic, Composition, Grammar, Geography, History, Rhetoric, Logic, and plain sewing, $5 00 per quarter; Botany, $2 00 per quarter; various kinds of Needle-work, making Artificial Flowers and fancy articles, $2 50 per quarter. Masters will attend, if required, to teach French, Music, Drawing and Painting.—Books and Stationary supplied at current prices. Mrs. F. assures those who may be inclined to entrust their daughters to her care, that they will have a pleasant and PLENTIFUL table, and that she shall pay the strictest attention to their manners, morals, health, and habits.

SALEM, JULY 5, 1822.

House to Let.

TO let, a Brick House situated in the West part of the City, near the Mission-House, containing lower room, cellar kitchen, and six large chambers, besides several small ones, with closets and other conveniences. Rent low. Inquire at this Office. July 27.

JUST PUBLISHED,

BY *Richardson & Lord*, No. 75, Cornhill,

BIBLICAL DIALOGUES

Between a Father and his Family: comprising Sacred History, from the creation to the death of our Saviour JESUS CHRIST. The lives of the Apostles, and the promulgation of the Gospel; with a sketch of the history of the church down to the reformation. The whole carried on in conjunction with Profane History. *In 2 vols.*—By Mrs. SUSANNA ROWSON. *Pr. 2,50 July 27.*

Lincoln & Edmands,

No. 53, Cornhill,

HAVE JUST PUBLISHED,

THE BAPTIST CATECHISM; *Or, A brief instruction in the* PRINCIPLES OF CHRISTIAN RELIGION. With copious proofs from Scriptures.

THIS Catechism accords with the Confession of Faith, put forth by upwards of an hundred Congregations in Great Britain, July 32, 1689; adopted by the General *Association* of Philadelphia, Sept. the 22d, 1742; and now received by Churches of the same Denomination in most of the United States.

The numerous calls for a catechism, which has long been out of print in this section of the country, and a persuasion that its merits give it a distinguished place among the excellent elementary works which have been written for children, have induced the publishers to issue a new edition. It will doubtless, be extensively used in Sabbath Schools and families. 4,50 per 100.

Just published, The Narrative of Little Emily, for Sabbath schools. 2,50 per 100. July 27.

FEMALE WANTED.

WANTED to take charge of a small Grocery, where no Liquors are mixed, a woman who can write a fair hand and cast accounts.—None need apply unless they can produce undoubted recommendations. Inquire at No. 25, Warren-street. July 20.

CHEAP BOOK FOR SUNDAY SCHOOLS.

Self Knowledge, a Science to be studied.

Third Edition, with notes.

THIS day published, and for sale by JAMES LORING, No. 2, Cornhill,

A Treatise on Self-Knowledge; showing the Nature and Benefit of that *important* Science, and the Way to attain it; *intermixed with various* Reflections and Observations on Human Nature. By JOHN MASON, A. M. To which are now added, *Questions* adapted to the Work; for the use of Schools and Academies. Price 62 cts. bound, and 37 cts. in boards.

This standard little volume, comprehensive and judicious, in its plan and arrangement, approving itself to the judgement of the most mature age and understanding, and happily adapted to the best improvement of young persons, being now published in a cheap form, it is hoped that pious instructors of youth will avail themselves of the opportunity now presented, of introducing it into the Schools and Academies over which they preside. The Questions in this edition are well adapted to facilitate the study of the valuable science of Self Knowledge, and calculated to impress on the young mind those interesting sentiments with which the Treatise is *so richly* stored. July 20

NOTICE is hereby given, that the subscribers have been duly appointed executors of the last Will of Joseph Spear, late of Randolph, in the county of Norfolk, yeoman, deceased, and have taken upon themselves that trust, by giving bonds as the law directs, and all persons having demands upon the estate of the said deceased, are required to exhibit the same; and all persons indebted to the said estate are called upon to make payment to JOSHUA SPEAR, } *Exrs.*
OTIS SPEAR, }

Randolph, July 12, 1822.

Percy's Key.

JUST published, and for sale by *Richardson & Lord*, No. 75, Cornhill,

A KEY TO THE NEW TESTAMENT,

Giving an account of the several books, their contents, their authors, and of the times, places, and occasions, on which they were written.—By *Thomas Percy*, D. D. From the latest London edition. June 13.

To the Ladies.

NO 54, MARLBORO' STREET.

MISS ODIORNE respectfully informs the Ladies of Boston, that she continues to supply people with mourning. She has lately replenished her stock of Bombazins, both wide and narrow, making a large assortment of all qualities, from 9s4 to 16s6; the narrow from 3s6 to 7s6—The best of Italian and French Crape—Nankin and Canton do.—Lustrings—Jet Bu[illegible] Ribbons.

CH

PUBLISHE

No. 35—Vol. III—New

MISCELLANY.

MISERIES OF AFRICANS.

From Burchell's Travels in South Afric

A kraal of Bushmen presented a n distressing picture of a set of beings, apparent outcasts of creation. Th habitation was a cavern. Their pos sions were limited to the dirty shre skin which hung on their shoulders, a hassagays, their bows and arrows, a k and two or three ostrich egg-shell There was an air of squalid misery a them, surpassing even the wretched so common among their tribes; and four men who first approached the gons, 'exhibited their lank, shriv bodies, and dry, parched arms and l as an appeal to the charity of their famished visitants. 'They looked wistfully' at the happy possessors luxuries which greeted their sight smell, and provoked their ravenous tite. On being amply supplied, the with 'dog-like voracity' and selfish reserving none for their absent fam and abandoned themselves afterw thoughtless of any thing beyond the sation of the moment, to the unutte enjoyment of smoking the tobacco w was furnished to them as a *bonne b* Subsequently, a few females made appearance. These poor creatures, 'who were past the middle age, extremely filthy and ugly; their blinking eyes seemed as if nearly c or sunk into their head; wrinkles, with dirt, covered their faces and b their hair was clotted together in lomps, with the accumulated grease dust of years, perhaps of their lives; and the odour with which tainted the air, kept me at the distan a couple of yards, the nearest at a person having any delicacy of could endure their presence. A w bowl, in which was left a quantity quid Hippopotamus grease, was e seized upon, and its contents drun with an avidity most nauseous and d ting to behold; while that which st hered to the bowl, they carefully sc out with their hands, and smeared their bodies. Curious to know wh gree of *intellect* these beings possess endeavoured, by means of an interp to question them on a few moral p but he *declared* they were so stupi it was not in his power to make comprehend at all.'

The effect of their good living d four days, was rather ludicrously ma ted in the rapid fattening of these creatures. Their skin no longer h wrinkles on their emaciated bodie exhibited a sleek and smooth appear not a little improved by the rich a ting of grease which they rubbed c over all their limbs.

NEW-YORK CANAL.

It is impossible to form an estim the quantity or of the value of the modities ascending and descendin canal—perhaps two or three milli dollars before the termination of th son; and 100 boats will be certain ployed, if not already, before that Some boats or scows convey 400 b at a time, and the revenue on the f June amounted to $20,000. One owns 40 boats, another 16; and I s my voyage 16 barges which had from Ogdensburg, via Oswego and M zuma, for the purpose of carrying on the canal.

The progress of a loaded boat ca from 20 to 40 tons, with two hors be at the rate of 30 miles a day— that of a waggon, with from 4 to 6 and from 2 to 4 tons, will not a more than 20 miles a day. The tol at the locks will not exceed the t quired at turnpike gates, and the o expenses of a boat with its equipme horses will not exceed that of a la veyance. And the difference of e in the carriage of commodities will vious from the following statement transportation of a hundred we commodities from Utica to Mont can be had for five cents, by the while the transportation of the sam tity by land from Utica to Albany, th distance, at least 96 miles, will cents. A ton of goods can now be ported from New-York to Geneva the head of the Seneca Lake, for lars. Before the establishment of nal it cost 50 dollars. The wear a or, in other words, the insurance damage by land conveyance from to Buffaloe is 5 per cent—by th almost literally nothing. By a pr rangement at the locks, by whi vessel will ascend the lock and th descend it immediately after, bef lock is emptied, it will not take m six minutes for a passage of a through a lock; of course 240 c through in 24 hours. As the canal navigable for 8 1-2 months in a ye posing 30 or 40 tons conveyed in ea the aggregate of production in th of a season may approximate two of tons, which will produce a rev qual to ten millions of dollars—a ceeding credibility and almost tra ing reasonable calculation.

The animating influence and v spirit of this great work is felt in